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BIOGRAPHICAL MEMOIRS

OF

THE REVEREND

DR. GEORGE STANHOPE,

DEAN OF CANTERBURY.

[Price Two Shillings and Six-Pence.]

BIographical MEMOIRS

OF

THE REV. AND

DR. GEORGE STANNHOLM

DEAN OF CAMBRIDGE.

[Price Two Shillings and Six Pence.]

SOME ACCOUNT
OF THE
LIFE AND WRITINGS
OF
THE REVEREND
DR. GEORGE STANHOPE,
BISHOP OF LEWISHAM AND DEPTFORD,
AND
DEAN OF CANTERBURY.

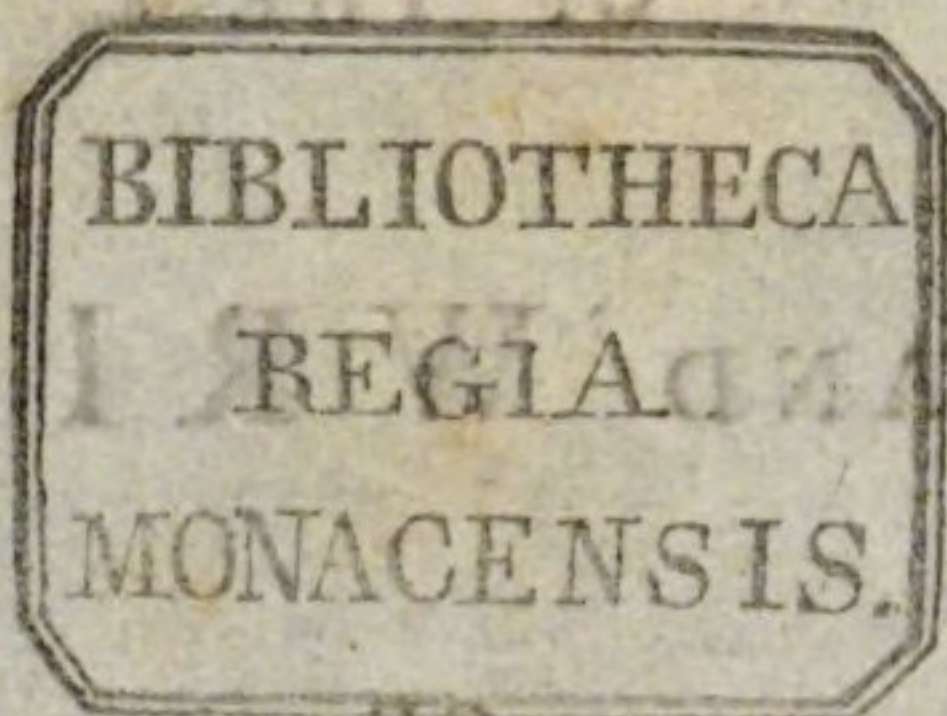
*Ne, deficiente Christianâ Pietate, primitivæ
religionis Indicia simul pereant.*

L O N D O N :

PRINTED FOR THE JOINT BENEFIT OF
THE SEA-BATHING INFIRMARY AT MARGATE,
AND THE LITERARY FUND
FOR THE RELIEF OF AUTHORS IN DISTRESS.

1797.

170. B.



THE REVEREND

DR. GEORGE STANNHOPE,

VICAR OF NEWBHAM AND DERTFORD,

AND

DEAN OF CANTERBURY.

Mr. Benjamin Christian, Printer, Stationer,
Prints India Street.

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PRINTED FOR THE JOINT BENEFIT OF

THE SEAFORTHING IMPRINT AT HARGREAVE,

AND THE LONDON AND

FOR THE BENEFIT OF THE LONDON AND

1797.

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SOME ACCOUNT
OF
DEAN STANHOPE.

It has been justly lamented by a
solicitous writer, that we are not suf-
ficiently furnished with materials re-
specting the life and general deport-
ment of this worthy man, to cele-
brate, as we ought, his name and
character. Time, however, and af-
duous enquiry, have brought forth
the following circumstances con-
cerning him. And, till ampler in-
formation shall offer, the digester of
these notes is happy to record them

in as connected a manner as the documents before him would allow. Very cordially can he say, with one of Dr. Stanhope's contemporaries, "I hope some abler hand will yet give us his life and character, and so do justice to his memory."

The learned and pious GEORGE STANHOPE was a native of the humble village of *Hertisborn*, or Hartshorn, in Derbyshire, and was born the 5th of March, 1659-60. His father, the Rev. Thomas Stanhope, was rector of that parish, vicar of St. Margaret's church in Leicester, and chaplain to the Earls of Chesterfield and Clare. His mother's name was Allestry, of a good family in the county of Derby. His grandfather, George Stanhope, D.D. was chaplain to
James

James I, and Charles I, and had the
chauntership of York, where he was
also a canon residentiary, held a pre-
bend, and was rector of Wheldrake,
in Yorkshire. For his loyalty to King
Charles I, we are told, that, during
the usurpation of Cromwell, he ex-
perienced the greatest distress, by be-
ing deprived of his preferments, and
driven to doors, with eleven chil-
dren." He died in 1644 *.

The grandson was sent to school
first at Uppingham, in Rutlandshire,
next at Leicester; afterwards removed
to Eton, and thence, in the place of
Mr. W. Cleaver, elected to King's
College, Cambridge, of which he was

* Walker's Sufferings of the Clergy, Part II,
33.

scholar and fellow. He took the
degree of B. A. in 1681, and of M. A.
1685.

In his youth Mr. Stanhope display-
ed the most promising abilities; and
the University availed himself of all
the advantages of the great school
whence he came, by enriching his
mind with that valuable fund of
learning, which he afterwards so ju-
sticiouſly employed. He was choſen,
1687, one of the ſyndics of the
University, in the buſineſs of Alban
Francis; and, having entered into
oly orders, did not immediately
leave it, but officiated at the church
Quoi, near Cambridge. In 1688
he was elected vice-proctor; and,
upon his removal from King's, in
the ſame year, he was preferred to
the

the rectory of Lewing, in the county
of Hertford.

In 1689, he was presented to the
vicarage of Lewisham, in Kent, by
Lord Dartmouth, to whom he was
chaplain, and to whose son he had
been tutor. About the same time
he was appointed chaplain in ordi-
nary to King William and Queen
Mary, and continued to enjoy the
like honour under Queen Anne. He
commenced D. D. 5th July, 1697,
performing publicly, and with great
applause, all the exercises requisite
for that degree: and, on the day
preceding, he preached the Com-
mencement sermon, on the *perfection*
and *sufficiency* of *Scripture*; in which—
it especially at the close—he gave
eminent display of that expressive
style.

le and strain of heartfelt piety, so
scriptive of his character, and so
culiar indeed to all his writings *.

In 1701 Dr. Stanhope was ap-
pointed preacher of the lecture
founded by the honourable Mr. Boyle,
and admirably acquitted himself as an
able defender of that cause, which
the benefactor intended to promote.

In 1703 he was presented to the vi-
cage of Deptford St. Nicolas, in
Kent; when he relinquished the rec-
tory of Tewing, and held Lewisham
and Deptford by dispensation. In this
year also, on the translation of Bishop
Hooper to the see of Bath and Wells,
he was promoted to the deanery of

* See his "Twelve Sermons," published in
1727. Sermon IV. p. 161.

Canter-

For some time the dean was preacher of the Tuesday lecture at Saint Lawrence Jewry; where, upon his resignation in 1708, he was succeeded by Dr. Robert Mofs, afterwards dean of Ely, uncle to Dr. Charles Mofs, the present bishop of Bath and Wells. This lecture, though but moderately endowed in point of profit, was long considered as the post of honour. It had been possessed by a remarkable succession of the most able and celebrated preachers, of whom were the Archbishops Tillotson and Sharp; and it was usually attended by a variety of persons of the first note and eminence; particularly by numbers of the clergy,

only of the younger sort, but several also of long standing, and established character*.

At the convocation of the clergy, October, 1705, Dean Stanhope preached the Latin sermon † in St. Paul's cathedral, and was at the same time proposed, with Dr. Binckes,

See the PREFACE to Dean Mofs's Sermons, which by some was attributed to their editor, Dr. Grey, but is since known to have been written by Dr. Zachary Grey.

This "Concio ad Clerum," from James iii, 17, was published, singly, in 1706. Dr. Binckes was dean of Lichfield, and died in 1712. He rendered himself conspicuous by a sermon preached 30th January 1702; in which, after drawing a parallel between the sufferings of Charles I. and those of Jesus Christ, he gave the preference, in point of right, character, and station, to the former. It was duly censured by the House of lords. See Smollett's History of England.

to fill the prolocutor's chair. The majority then declared for the latter ; but, in February 1713-14, the dean was elected to that office, and was twice afterwards re-chosen.

To the above particulars may be added, that, though amply qualified for the highest honours of his sacred function, Dr. Stanhope was content with only deserving them. This truth is asserted on his monument, which seems to allude to a particular circumstance. It has been said, that Queen Anne designed him for the diocese of Ely, whenever it should become vacant ; though it has also been supposed that Dr. Robert Mofs could have succeeded to that see. The death, however, of Dr. Moore, the bishop, on the 31st of July 1714, the

(14)
day only before her majesty's de-
e, prevented the appointment of
er *.

The life of Dean Stanhope is best
own by his literary labours ; and
st his great talents distinguished
as an excellent scholar, and a ju-
ous critic, they were especially
ted to the sublimest purposes.

writings, which form a most
able system of piety and devo-
, are various, and held in great
em ; particularly his Paraphrase

Comment upon the Epif-
and Gospels, as they are used
our Church Service throughout
Year ; “ A work, indeed, (as he
self modestly informs us in his

See Masters's Hist. of C. C. C. C. p. 348.

preface),

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preface), originally intended for the
more particular service of an excel-
lent young prince *, the prudent me-
thods of whose education, though
they were far from needing any helps
from so much meaner hands, yet did
not make the zeal of offering them
seem to be a tribute due to his high
station from every lover of this
Church and Country. God saw him
quickly ripe for heaven, and hath
actually placed upon his head a
brighter and more durable crown
than that which awaited him in re-
surrection here.”—“ I have done, (con-
tinues our good dean), after having

* William Duke of Gloucester, son of Prince
George of Denmark, by the Princess Anne. This
viable youth died, in his eleventh year, 30th
May 1700. In 1698 his household was settled;
the Earl of Marlborough being appointed his go-
vernor, and Bishop Burnet his preceptor.

advised

advised my reader not to look for
any ostentation of nicety or eloquence
in the following sheets; but such a
plain and familiar style, as might
make my arguments most intelligible,
and my exhortations grounded upon
them most affectionate and moving*.
For the things I aim at are,—beco-
ming an instrument of good, in the
unction to which God hath called
me; doing justice to the purest and
most manifest of Churches; and, as *She* in ap-
pointing, so *I* in discoursing upon her
epistles and Gospels, *seek the profit of*
many, that they may be saved. With
this mind, if the reader do likewise
take care to peruse them, my end
will not fail in good degree to be

* He thought, with QUINTILIAN, *Curam ver-
rum, rerum volo esse Sollicitudinem.* De Instit.
rator. Lib. VIII. in *Proëm.*

obtained;

obtained ; nor the blessing of God to
reward his pains : to whose grace I
most heartily recommend these poor
unworthy labours, and every one into
whose hands they come." It has
been very justly observed, that the
comment upon the Epistles and Gos-
pels, together with Mr. Wogan's
Essay on the proper Lessons," (in
four volumes, 8vo, of which the se-
cond edition was published in 1764,
Livingtons) ; and Mr. Nelson's excel-
lent treatise on the "Fasts and Festi-
vals," will furnish the Christian rea-
der with a complete body of sound
doctrine, according to the doctrine of
the Church of England. Dr. Stan-
ley's elaborate composition has gone
through nine editions, at least, since
its first publication in 1705, in 4
8vo. The copy now before us

B

is

s dated 1775. There were also, as
we are informed *, three 4to editions
of it, in 1708, 1715, and 1716.

Besides this, his principal and
largest work, Dr. Stanhope also pub-
lished the following :

1696. "The Christian Pattern; or
Treatise of the Imitation of Jesus
Christ; in four Books. Written ori-
ginally in Latin by Thomas à Kem-
pis. To which, composed by the
Translator, are added Meditations
and Prayers for sick Persons," 8vo.
This was published likewise in 12mo,
1730; and in 8vo, 1759.

* Letsome's Assistant, by Cooke, vol. II, p.
317, who refers to the libraries of Ch. Ch. C. C. C.
Univ. and New C. and St. John's, Oxford.

1697.

1697. "The Sieur de Charron's
Three Books of Wisdom; written
originally in French, with an Account
of the Author. Made English by
George Stanhope:" 3 vols. 8vo. A
third edition appeared in 1729.

1699. "The Meditations of Mar-
cus Aurelius Antoninus, the Roman
Emperor *; with the addition of An-
drew Dacier's Remarks, translated by
him from the French into Latin; and
the Emperor's Life by the same, but
considerably enlarged and corrected:"
4to. These were reprinted in 1707;
and again in 8vo, 1720.

* This, as another work of Dr. Stanhope, may
be traced from "J. A. Fabricii *Bibliotheca Græca*,
Hamburgi, 1723, vol. IV. p. 26." See Nichols's
Anecdotes of Bowyer, p. 85.

1700. "Sermons (fifteen) upon several occasions," 8vo. With a short scheme, subjoined in the preface, of the author's general design; and of that dependence which these discourses, though composed at several times, and upon very different occasions, yet, as now connected in one volume, have upon each other: Dedicated to Tenison, Archbishop of Canterbury, in a very manly and respectful style of elegance; which, in effect, is the keenest satire upon that insipid and gross incense, so often prostituted in similar productions.

1700. "A Translation from the Greek of Epictetus's Morals; with the Comment of Simplicius, and the Life of Epictetus," 8vo. A third edition was given in 1730.

1706.

1706. "The Truth and Excellence
of the Christian Religion asserted
against Jews, Infidels, and Hereticks;
in sixteen Sermons, preached at
Boyle's Lectures *, 1701 and 1702."
4to. Republished in folio, 1739.

1706. "Rochefoucault's Maxims,"
from the French : 8vo.

In 1716 our author gave a *fourth*
edition of "Parsons's Christian Direc-
tory, being a Treatise of Holy Reso-
lution; in two Parts." 8vo. The
original work appeared so long since
1583 and 1591. It is an excel-
lent book, and owes much of its ce-
lebrity to the amiable and exemplary

In Dr. Birch's MSS. is a letter of Dr. Stan-
ley, with some inscriptions relative to the Boyle
family.

B 3

patronage

atronage of the dean of Canterbury ;
ho, being sensible of its value, put
into modern English, and has
lapped his abridgement of it, very
diciously, to the Protestant reader.
he larger work of Mr. Parsons had
obtained a just estimation in the
world, for its piety and usefulness ;
ut, as the dean observes, “ no weight
matter, or beauty of thought, is
fficient, even for the most valuable
eces, to procure them that good
ceptance with the generality of
aders, which they would not fail
find, if dressed in a more modish
rb : and therefore the making such
riters speak as if they had lived and
onversed with us at this day, — while
e force and substance of what they
y is preserved entire, — is so far from
injury, that I presume it will be
allowed

allowed a kindness and advantage. And this hath been attempted in the present tract, with due fidelity, where the matter was esteemed either profitable or necessary to the main argument, and serving the interests of true Religion and a good life. If F. Parsons (continues he) do not speak here as a Papist, yet he says such things only as suit a good Christian at large; without engaging in such others, as distinguish him to be of any particular sort, and relate to controverted points, foreign to practical Religion, and too evidently destructive of it."

" If this author hath acquitted himself well in those doctrines, which are of universal allowance and use, why should he be deprived of the same, or the world of the benefit,

which may come from these, by separating the gold from the dross, and giving the reader his morality pure, without the alloy of his errors? I call them so, because such they have been abundantly proved, by a great number of treatises unanswered, and I verily believe unanswerable: And I have them out, because it seems to me a thing much to be wished, that they who write for the benefit of Religion, and of Christians in common, should confine themselves to those heads of faith and practice, which are plainly deducible from Scripture, without perplexing the unlearned reader with the contested points of particular communions. This would render such books of more general advantage, and prejudice none against them, who are of a true piety and zeal; what-

whatever their education or persuasion may have been, as to the less necessary and disputed matters. And I am not sensible of any thing here contained, that should give just scandal to any good Christian, of what sect or character soever."

"It had been an easy, but I think not so fair a way of proceeding, to have formed a general system of faith and manners out of this "Directory," and have offered it under another name: nay, there want not several treatises of this nature, composed by Protestants. But I was desirous that an adversary should not be defrauded of the reputation due to him. The parts which are suppressed, looked upon as his blemishes and mistakes; and the covering thereof,

as

it is an act of charity to the rea-
son, so I make no doubt, but, *ἂν τις*
ἄνθρωπος,—if the souls departed have
any sense of what we are doing upon
earth, the author esteems it a good
service done to himself too *. For
rightly are we mistaken, if we ima-
gine that the points for which men
of different opinions contend so ea-
sily here below, are of that concern
the blessed above, which they seem
not to be. In those happy regions, where

“ Revere his genius : to the dead be just ;
And spare the laurels that o’ershade his dust,
Low sleeps the *man*, in cold obstruction laid,
Nor asks the chaplet from a rival’s head.
O’er the drear vault,—Ambition’s utmost bound,
Unheard shall Fame her airy trumpet sound !
Unheard, alike, nor grief nor transport raise
The blast of censure, or the note of praise.”

See “ FERNEY,” a Poem, by Mr. Keate.

perfect

perfect peace and concord, and holiness, and zeal for God's glory reign, *there is more joy at the conversion of one sinner, more praise for the pious labour of one little tract which makes men good livers, than for the winning of profelytes to this or that communion; or than for vast volumes of subtle disputants, which make for the interest of any of those factions, into which Christendom is so unfortunately divided.*"

“ Upon the whole, I am not conscious of any real injustice done to the original; and fame being not any of the motives, which induced me to undertake this work, I shall not be so much concerned for the reputation of, as I very seriously am for its success. And, therefore, to my endeavours I add my most hearty prayers,
4 that

at it may have the good *effect*—of
which, by the assistance of God's
grace, I think it very capable,—*to turn*
man from darkness to light, and from
the power of Satan unto God *."

1720. "St. Augustin's Meditations,"
8vo. From which it may be seen, in
how masterly a manner the Dean could
re-serve, if not improve, the sense of
the author, without the fervile close-
ness of a literal version.

1724. "Funeral Sermon, in ho-
nour of Mr. Richard Sare, Bookseller
Holborn." It met with the fin-
est felicity, and well deserved it,
going through two editions, 4to,
within the year †.

1727.

See Preface to the "Directory:" an eighth
edition was published in 1782.

Nor will this be matter of surprise to any
person who is made acquainted with the charac-
ter

1727. "Twelve Sermons, on several Occasions," 8vo.

"The

ter of the deceased. Mr. Sare was a liberal contributor to the relief of old Mr. Bowyer's distress by fire, for whom he also collected 66 l. and upwards. "His knowledge of books and men, the candour and ingenuity of his temper, the obliging manner of his behaviour, and his grateful acknowledgements of any favours and benefits received, effectually recommended him to the friendship of many persons eminent both in station and learning; particularly of Archbishop Wake, who had a great affection and esteem for him. His fortune, originally very moderate, was given to him by his father, a clergyman; with a memorable declaration, "That he might depend upon that little wearing like iron, since there was not one dishonest penny in it." As this saying made great impression upon him, the experience which verified it made considerably greater. His integrity in trade was remarkable. *He never suffered himself, by any temptation of profit, to be concerned in publishing books obnoxious to the censures of Church or State, or any way prejudicial to Religion or good manners.* He always expressed, because felt, great compassion for persons under any
5 fort

“ The Grounds and Principles
of the Christian Religion explain-
ed, in a catechetical Discourse, for
the Instruction of young People ; writ-
ten in French by J. F. Ostervald, and
translated into English by Humphrey
Vanley ;” were revised by George
Cranhope, D.D. A 5th edition was
published in 1734 ; and a 7th in 1765.

To these may be added about
twenty sermons, on various public

occasions of calamity ; and he acted proportionably for
their consolation and support. The society for
relieving poor widows and orphans of the clergy
afforded the most happy evidence of his prudent zeal
and indefatigable diligence, at a very critical juncture.
In the latter years of his life he was af-
fected with decays of bodily strength, and a
sometimes much enfeebled mind. Mr. Sare died
Feb. 4, and was buried at Pancras, Feb. 11,
1723, aged 68. See the Funeral Sermon by Dean
Cranhope, and Anecdotes of Bowyer, p. 2, 15.

occasions,

occasions, anniversary or otherwise, which were printed singly, between the years 1692 and 1724. They are all particularised in Cooke's edition of Letfome, vol. II. p. 317.

And, in the year 1730, two years after Dr. Stanhope's death, was given A Translation of the admirable Greek Devotions of Dr. Lancelot Andrews, Bishop of Winchester, intituled, "Private Prayers for every Day in the Week, and for the several Parts of each day; with Additions; by George Stanhope, D. D. late dean of Canterbury." A thin 8vo. To which are prefixed, a short account of the bishop and dean, and their portraits neatly engraved*.

Of

* There is a fine mezzotinto print of Dean Stanhope, engraved by Faber, after a painting by

Of this posthumous little volume the worthy editor was the Reverend John Hutton, an intimate friend of the translator; who observes, that "Dean Stanhope's personal qualifications, prudence, and public spirit, bore a considerable resemblance to those of Bishop Andrews. His life was a constant uniform pattern of chearful, undisguised, and unaffected piety. His uncommon diligence and industry, assisted by excellent parts, had enriched him with a large stock of polite, solid, and most useful learning. Besides his mother-tongue, in which he had so great a

by Ellis; from which a copy was taken in Gent. Mag. vol. L. p. 463. Many are the prints to be met with of so valuable an original; but too dissimilar from each other, to have been likenesses, even of that *varium et mutabile semper* Being, MAN.

command,

command, he was master of the Latin, Greek, Hebrew, and French. These he put to their proper use; not for any vain ostentation, but as instruments of procuring the knowledge of all those things, which have rendered him an accomplished gentleman, a worthy man, and a substantial divine. His well-digested learning, accurate judgement, candour, and good-nature, shone very brightly in his conversation, as well as in his preaching, and his writings; all consecrated to the honour of God, and to the promoting of Virtue and true Religion. Indeed, some, who have conversed most intimately with him, have assured me they never knew any one, who so continually spoke and acted with a regard to these ends. His preaching was fully admirable and edifying; his

C style

style clear and plain, but noble ; his reasonings were easy and strong ; his persuasions powerfully moving ; his action and way of speaking graceful, just, and affecting ; his subjects well chosen, and suited to his auditory. The greatest and best of his hearers, —and he often had the greatest in this nation,—might *learn* what was profitable from him ; which if they neglected to *do*, his discourses will rise *up in judgement* against them ; and, in the mean time, demonstrate, that he omitted nothing necessary to *deliver his own soul*. His writings are, or may be, in every body's hand, and every body will judge of them as they please : I shall, therefore, leave them so to do ; and only affirm what I know, from more than a single experience, that they are an inestimable
treasure

treasure for the devout people of this nation *."

"The late dean of Canterbury," says Dr. Felton, "is excellent *in the whole*. His thoughts and reasoning are bright and solid. His style is just, both for purity of language, and for strength and beauty of expression: but the periods are formed in so peculiar an order of the words, that it was an observation, Nobody could pronounce them with the same grace and advantage as himself †."

From a congeniality of mind, which raised his high esteem of Bishop An-

* See preface to the Translation of Bishop Andrews's Greek Devotions, published by Richard Williamfon, in 1730.

† Felton's Dissertation on reading the Classics; edition, p. 184.

draws, Dean Stanhope often used his
“ Devotions,” in the original language,
and had committed a good part of
them to his memory. So well pleased
indeed was he with them, that he
took the pains of translating them
for the use of a dear friend, to whom
he apprehended they would be ac-
ceptable and useful ; and they gave
so great satisfaction, and did so much
service, not only to that friend, but
to all those into whose hands they
came, that the Dean,—I suppose at
their desire,—resolved to print them.
And great reason have the pious
amongst us to be thankful to him that
he did so ; for they are, in truth, a
beautiful composition of *words fitly*
spoken ;—like apples of gold, in pictures
*of silver**.

* PROV. XXV. 11.

Those

Those who knew the character of the late Dr. George Horne, a successor of Dr. Stanhope in the deanery of Canterbury, and afterwards Bishop of Norwich, will not wonder at his entertaining a particular esteem for the work in question. This he shewed by himself being also its editor ; and into better hands it could hardly have fallen, than those of the Commentator upon the Psalms. His celebrated biographer informs us, that “ Mr. Horne was initiated early into that most difficult part of his pastoral charge, — the Visitation of the Sick and Dying ; a work, as he justly observes, of extreme charity, but for which all men are not equally fit : some, because they have too little tendernefs ; and others, because they have too much. It is a blessing that

there are many helps and directions for those who wish to improve themselves. The office in the Liturgy is excellent in its kind, but it doth not come up to all cases. Amongst the posthumous papers of Bishop Horne, I find an inestimable manuscript, which it is probable he might begin to compile for his own use about this time, and partly for the occasion of which I have been speaking. He was by no means unacquainted with the matter and language of prayer; having shewn to me, as we were upon a walk one summer's evening in the country, when he was a very young man, that precious composition of Bishop Andrews—the first copy of which occurred to him in the library of Magdalen College; and on which he set so great a value during the rest of

of

of his life, that, while he was Dean of Canterbury, he published, after the example of the excellent Dean Stanhope, his predecessor, a handsome edition of it *. The original is in Greek and Latin ; and it happened, some time after Mr. Horne had again brought the work into request, that a good number of copies of the Greek and Latin edition was discovered in a warehouse at Oxford, where they had lain undisturbed, in sheets, for many years. In the copy published after Dean Stanhope's form, the Manual for the Sick, though the best thing extant upon its subject, is wholly omitted : but, in the posthumous manuscript I speak of, the whole is put together, with improve-

* The latest edition is in 12mo. published by Livingtons, 1791.

ments by the compiler ; and I wish
all the parochial clergy in the nation
were possessed of it *.” The late
truly reverend editor of the Devotions
thus concludes his advertisement
to the reader : “ When thou hast
bought the book, enter into thy clo-
set, and shut the door. Pray with
Bishop Andrews for one week, and
he will be thy companion for the re-
sidue of thy years. He will be plea-
sant in thy life, and at the hour of
death he will not forsake thee.”

* See “ Memoirs of Bishop Horne,” by the
learned William Jones, M. A. F. R. S. one of his
lordship’s chaplains ; the companion of his earliest
studies, and now minister of Nayland, in Suf-
folk : of whose eminent abilities as a divine, a
philosopher, and a real friend of his country,
the world hath received many valuable proofs.

How

How far Dr. Stanhope, both in heart and by his pen, was qualified to feel and to express the sentiments of a pure devotion, is evinced by numberless very striking passages in his discourses from the pulpit, and other publications. But we cannot here resist the temptation of citing one, at some length, from his "Twelve Sermons;" which will at the same time manifest his genuine piety, and give a fair idea of his style *. "The *Fervency* (says he) of our prayers is necessary to demonstrate that we are in good earnest, and seriously desirous of the things we ask for. Prayer is not the business of the tongue, nor of the body; but of the mind, and

* Sermon II. p. 55, on Matt. xv. 28, "Concerning God's deferring to answer men's prayers."

the

the affections. And God, — whose
quality it is to understand the inward
parts, as well as to know every word
in our mouths, — will have but very
little respect to the lips, or the knee,
if the heart be wanting; that is, if
the supplications we prefer be giddy
and unthinking, languishing and loose.
All the vigour and efficacy must come
from within; those pure and holy
flames, which a just reverence for
God and his adorable excellencies,
and a feeling reflection upon our own
faults, have kindled within us. These
will spread, and exert themselves, and
situate the whole mass in such a
manner, that every part shall con-
spire by outward signs, to express
the inward devotion of our souls.
But, when men pretend to approach
the Throne of Grace, and do it with
coldness

coldness and indifference ; when they come into the court and more immediate presence of God with disrespect, and trifle with the KING OF HEAVEN ! when wandering looks and irreverent postures betray the distance of their souls and bodies ;—that they neither are together, nor consider *where* they are ; how can we expect those men should succeed ? — Or, if the voice be loud, the gesture moving, and yet the mind some other way employed ; this may be ostentation, but zeal it is not : and the being *seen of men*, and applauded by the spectators, is all the *reward* due to such prayers. For they are only affectation and pomp ; and, at the best, a solemn passion, pretty well acted.” “ Thinkest thou then, O man, that GOD will hear thee, when thou hearest not

ot thy own self? Are words, and
ounds, and empty noise, of such worth,
hat they should incline the *Majesty of*
Heaven; when *men* scorn and laugh
t forms and things by rote? And
et, such are all the prayers of a roving
nd uncomposed mind. For, with-
ut attention, and thought, and seri-
us desire, the labour is only that of
he lip, and so much air broken into
ound, without any sense or significa-
on at all. Thou goest to public
heatres, and there seest spectacles
ragical, and full of horror: prospe-
ous villany, and injured innocence:
alamities, and tortures, and deaths,
nough to soften the hardest heart.
Yet, not one tear falls,—because you
now very well, all this is but sha-
low and show only. And art thou
o vain as to suppose, that God will
be

be moved with a *scene* of devotion, —
with an empty *representation* of a
prayer? Shall not HE distinguish be-
tween reality and disguise; but be so
profuse, so absurd, as to reward thy
counterfeit addresses? Formality, in
truth, is in some respects worse than
coldness: this neglects God; but
that plainly mocks and affronts him:
so impossible is it, that any outward
testimonies of devotion, though never
so decent and proper, should be of
any value at all, for their own sake:
and for this reason, possibly, our
prayers are called in Scripture a *sacri-
fice*, and an *incense*; because, they are
rendered acceptable by the self-same
methods that *those* were wont to be.
It is the *burning* that creates the *sweet-
smelling savour*; and it must be the
earnestness and warmth of our prayers,
2 that

that alone can make them *come up as incense* before the throne of God."

To speak particularly of all the private and public virtues so eminently conspicuous in Dean Stanhope, — of his constant assiduity in preaching, and his prudent and faithful discharge of all the duties of his ministry; of the many charities and good works, in which, throughout life, he was engaged, and of the liberal provision, in proportion to his substance, which he made for them in his last will; would far exceed the brevity to which it is wished to confine this narrative. The two following traits, however, of his exemplary humanity must not be passed over in silence, as they reflect equal honour on both the parties concerned. In the year 1712-13,

I Mr.

Mr. William Bowyer, senior,—father of the most learned printer of the age in which he lived,—after having, for thirteen years, pursued business with unremitted industry and unfulled reputation, was, in one fatal night, (the 30th of January,) reduced to absolute want, by a calamitous fire; which totally destroyed his printing-office, and many considerable works, at that time in his warehouse, or under the press. Every one who knew the respectable sufferer, was instant and anxious, either to relieve, or to sympathize in his great affliction: and Mr. Bowyer, on this occasion, received, from Dean Stanhope, one of the most excellent and affecting letters that so melancholy an event could be supposed to suggest. It was written in haste, the very day after; and

nd speaks, indubitably, the language
of the heart.

Lewisham, Jan. 31, 1712.

“ Good Mr. Bowyer,

It is with very great concern that
I have heard of the sad disaster befallen
you. You and your family have been,
in a great part, the subject not only of
my waking, but even of my sleeping
thoughts, from the moment the ill
news reached me. You are a person
of understanding and religion enough,
to persuade myself, thoroughly to be-
lieve that second causes have a wise
Director; and that none of our cala-
mities are the effect of chance. This
thought, I doubt not, you pursue
through all its just consequences; such
as may work in you a true Christian
Resigna-

Resignation to God's afflicting providence, and render you contented under your loss ; nay, even thankful for it ; not only on account of the lives which have been saved, but also of the excellent fruits this affliction may, and I hope will, produce, by your improvement of it. For, surely, humbling one's self under the Almighty's hand ;—such a dread of his power and justice as may increase the fear of offending him ;—less affection for, and no manner of trust in, the enjoyments of this world ; and a more eager desire and endeavour after those in a better state, of which we may rest secure, that they cannot be taken from us ;—are very natural and becoming consequences of so sad and sudden a calamity. You, God be praised, have the comfort of being far from the

D condition

condition of those wretches, whom the world have reason to think marked out for vengeance. But, each of us, who looks into himself, will find more than enough there, to justify the severest dispensations towards him : or, if it were not so, — which yet always will be so, — the best are not above the improvement of their virtues, of which great adversities are an eminent exercise and proof. The post waits, and I must hasten. My heart bleeds for your poor wife. God sanctify this trouble to you both ! and give you the piety and the reward of those saints, who *take joyfully the spoiling of their goods ; knowing in themselves that they have a better and more enduring substance in heaven !* I am, your sincere friend and servant,

GEORGE STANHOPE."

Mr.

Mr. Bowyer, junior, never forgot this striking testimony of regard for his parent. It was a maxim of that venerable man through life, that “in what he had received, and what he had been denied, he thankfully acknowledged the will of Heaven:” and, in its decline, the two great objects he kept in view were, to repay, all he could, the benefactions his father had received, and to be himself a benefactor to the meritorious. The first of these objects he amply displayed by his last will, dated 30th July, 1777; in which, amongst a variety of others, is the following exemplary bequest: “I give thirty pounds to the dean and chapter of Canterbury, in gratitude for the kindness of the worthy Doctor STANHOPE, some time dean of Canterbury, to my
D 2 father.”

father." This sum the respectable gentlemen who received it very handsomely appropriated to the purchase of valuable books, as the most honourable mode of perpetuating the testator's gratitude.

The good man, at the same time, could not but express himself as hurt by a *seeming neglect*, at least, from other persons; for, after the above legacy, he adds, "the remembrance of which [kindness to my father] amongst the proprietors of his (the Dean's) works, I have long out-lived, as I have experienced by not being employed to print them." The following letter, on that subject, was addressed by him, in March, 1764, to an eminent bookseller; and, while it does honour to the writer, is
highly

highly respectful also to the memory
of Dr. Stanhope.

“ Sir,

The advertisement which I see in
the papers, of a new edition of Dean
Stanhope's Comment on the Epistles
and Gospels, recalls to my mind those
past and valuable friendships, which I
cover in my breast, that I may there
more tenderly cherish them.

The inclosed * will testify that of
the Dean's to my father, written, as
it came, from the heart, on a most
affecting occasion. I leave you to
judge what sentiments I must feel,
when I reflect on having enjoyed the

* This means the preceding letter.

living patronage of that pious writer,
and being excluded, after his death,
from printing a single sheet of his
works. On the other hand, when I
compare the afflicting dispensation of
Providence at that time, with my
present circumstances in the world, I
have great reason to be abundantly
thankful; and to say, within myself,
Shall I receive good at the hand of man
in my youth, and repine at his neg-
lect of me in old age? No, *it is mine*
own infirmity; it is the natural conse-
quence of the decays of nature; and
I will not blame her great Author
and Director. I send you the good
Dean's letter, that it may find a
place, perhaps, in some future edi-
tion of his works; provided, only,
you subjoin to it the following me-
morandum: "Communicated by the
son

son of the above Mr. Bowyer; who was desirous of perpetuating this page among the valuable writings of the author, when denied the privilege of printing any part of them."

"I am, Sir, &c.

"WILLIAM BOWYER."

Mr. Bowyer annexed afterwards the following N. B. "The 'Comment on the Epistles and Gospels,' was only, it seems, advertised afresh on this occasion, but not re-printed. However, the letter was not without a proper foundation. Of the very last edition I had the favour of printing one volume only, who had printed heretofore the whole four: and of the other works of the Dean had not a single sheet given me; as his Tho-

mas à Kempis, St. Austin's Meditations, and others. W. B."

The next instance is equally replete with genuine philanthropy, and shews how warmly our author could feel for the distressed, under every sort of trial. Such a letter as the following can need no apology to the reader for its insertion; and, as Mr. Bowyer's biographer justly observes, "it would be an injury to the world to suppress the sentiments of the amiable Divine who wrote it."

"Lewisham, April 28, 1722.

"Good Mr. Bowyer,

"I understand Hugh Mattison, the bookfeller in Lincoln's-Inn-Fields, is under some trouble, on account of
books

books stolen from you, and afterwards bought by him. I think myself in justice bound to acquaint you, that for about ten years he hath been known (as my parishioner) and dealt with by me all that time ; and that I always thought I had reason to believe him, not only an exceeding careful and industrious, but a very honest poor man. The particulars of this affair I am not perfectly informed of : but, I would fain hope he is not greatly to blame ; or, if he be, that this danger will render him more cautious for the future. And, since his reputation is all his dependence, the kindness I have for him moves me to request of you, that as little blemish may lie upon that, and your proceedings against him may be managed with as much tendernefs, as

can consist with justice and the nature of the thing. I have not been already, nor shall I be hereafter, wanting in either reproofs or good counsel, as occasion requires ; and particularly in letting him know, that by any indirect or unfair ways of seeking to lessen his wants, and make his family easy, he will not only defeat all hopes of bettering his condition, but certainly lose the countenance and friendship of, Sir, your true friend and faithful servant,

“ GEORGE STANHOPE *.”

But

* The judicious reader, on perusing the above letter, must be immediately reminded of St. Paul's Epistle to *Philemon*, in favour of *Onesimus* ; and will with pleasure recollect those two most elegant and kind epistles of the younger *Pliny* to his friend *Sabinianus*, Lib. ix. Ep. xxi. and xxiv. They are excellently translated by Mr. Melmoth ;
and

But the Dean was ever ready in promoting acts of benevolence. At a sermon preached by him in Deptford, no less than one hundred pounds were collected, for the support of the charity school there, founded by Mr. and Mrs. Granden, and established by other benefactors. In 1727, he gave 150 l. in the 4 per cents, to apprentice out children from the school, and to buy books for them. A girls' school being instituted at Lewisham in 1699, Dr. Stanhope bequeathed to it a sum of 150 l. and Mrs. Stanhope gave 50 l. To the interest of this money are added two-thirds of the sacramental collections,

and only confirm the idea, how much alike good men think, in circumstances of a similar nature, and where the benign heart is sincerely and warmly concerned.

purfuant

purfuant to an order of Dr. Sprat, bi-
hop of Rochefter, in 1699; forming,
together, a falary of twenty guineas
per annum for the miftrefs, befides
coal and candle.

Some letters paffed between Bifhop
Atterbury and the Dean in January,
1719, on the increafing neglect of
public baptifm, and the fubftitu-
tion of private baptifm at home.
They are printed in the London Ma-
gazine, 1758, page 163, and have
fince been publifhed by Mr. Nichols,
with other pofthumous pieces of Bi-
hop Atterbury, in 1783 and 1784,
Vol. I. p. 48.

In this bufinefs his lordfhip feems
to have interefted himfelf upon feri-
ous principle, as if judging that thofe,
who

who neither at their own marriage, nor at the baptism of their progeny, find their way to church, will hardly be inclined to do so upon other occasions. In an animated and excellent charge to his clergy of the diocese of Rochester, in May, 1716, he had thus already, in very pointed terms, noticed the matter with disapprobation.

“ The administration (says he) of the sacrament of baptism (an important part of parochial duty), is, you all know, never regularly performed in private, but when necessity requires; and even then, such baptism must be certified, and completed in public. A contrary custom hath crept, here and there, into larger towns, and been gradually established by such
com-

compliances with men of rank, distinction, and substance, as are no ways warranted by our constitution, and have overborne the wise and godly orders of the Church in that behalf. I must desire you to do all that in you lies towards breaking through this ill custom, wherever it has in any degree obtained."—"I know your endeavours to repress these abuses will be attended with difficulties, arising from the importunity of persons willing, in this respect, to be distinguished; from the pleas of common usage, ill health, and a regard to the tender age of infants; and from other less justifiable views and considerations. But they are such difficulties as ought to be resisted; and may, in time, by an inoffensive steadiness and prudence, and
by

by a mind resolved to overlook lesser advantages, be totally vanquished. And, perhaps, the due government of those, who find their account in such compliances, will be the hardest part of the incumbent's task, in this case."—"I should not have said so much on this point, did I not think it a matter of some consequence, however it may have been neglected *."

Dr. Stanhope was twice married : first to Olivia Cotton †, by whom he had

* Atterbury's Epistolary Correspondence, Vol. II. p. 261, &c.

† This lady was related also to Sir Aston Cockayne, Baronet, the poet, whose 99th Epigram, of his 2d Book, is addressed "to his noble cousin Charles Cotton, the younger;" who likewise was a poet, and his mother was a Stanhope. Sir John Stanhope, of Shelford, in the county of Nottingham,

had one son and four daughters, and to whom, on a mural monument of white marble, in Lewisham church, the following epitaph is inscribed: “ In memory of Olivia, daughter of Charles Cotton, late of Beresford, in

Nottingham, and of Elvaſton, in Derbyſhire, Knight, dying in 1611, left, by his firſt wife, Philip, created Earl of Cheſterfield; and by his ſecond wife, (Katharine, daughter of Thomas Trentham, Eſquire, of Rocheſter Priory, in the county of Stafford,) three ſons and fix daughters. Of theſe Sir John Stanhope was ſeated at Elvaſton, and had iſſue by his firſt wife (*Olive*, daughter and heir of Edward Beresford, of Beresford, Eſquire,) a daughter *Olive*, who was heir to her mother, and married Charles Cotton, Eſq. By his ſecond wife, Mary Radclyffe, Sir John Stanhope, junior, had John, anceſtor to the preſent Earl of Harrington. Of the fix daughters of Sir John Stanhope, ſenior, was Anne, mother of the poet Sir A. Cokayne. See Gent. Mag. for July, 1797; and Sir John Hawkins's Life of Cotton, in Iſaac Walton's “ Complete Angler,” p. iii. xv.

the

the county of Stafford, Esquire, and wife of George Stanhope, D. D. dean of Canterbury, and vicar of this parish. By him she had issue Catharine (deceased), Mary, Jane, George, Elizabeth, and Charlotte. She departed this life June 1, A. D. 1707." His second lady was sister to Sir Charles Wager *, and survived the
Dean

* Letter from Bishop Atterbury to Bishop Trelawny.

" Bromley, August 24, 1718.

" My honoured Lord,

" I received your commands yesterday at the deanry [i. e. of Westminster], when I was stepping into my coach to come hither. I endeavoured to obey them, by calling at the Dean's [of Canterbury] as I passed. But he and his family are from home; gone with Sir Charles Wager to Dr. Watson's, in Cambridgeshire, where they are to stay for a fortnight; so no account is to be had from him; and the time prescribed by
E *your*

Dean but a few years, dying 1st October, 1730, aged about 54. One of the Dean's daughters was married to a son of Bishop Burnet.

The Dean himself died, universally beloved, on the 18th of March, 1728. In the chancel of Lewisham church, within the rails of the communion-

your Lordship is so short, that I could not procure any elsewhere. I am sorry I was so unsuccessful, and am your Lordship's most obedient and faithful servant,

FR. ROFFEN.

This letter [bracketed as above] may introduce the note upon it by Mr. Nichols, "That Dean Stanhope, married to Sir Charles Wager's sister, was vicar of Lewisham, lying in the bishop's road from Westminster to Bromley. See Atterbury's Correspondence, Vol. III. p. 346, and Vol. IV. p. 489.

table,

table, on a flat grave-stone, is this memorial.

“ Depositum GEORGII STANHOPE,
S. T. P. Dec. *Cant.* et
Ecclesiæ hujus Vicarii, 1728.”

Another monument was erected to him, in the old church at Lewisham, by his widow, with this inscription.

In memory of
The very Rev. GEORGE STANHOPE, D. D.
38 years Vicar of this place, and 26 of
the neighbouring Church at DEPTFORD;
constituted Dean of CANTERBURY, A. D. 1703,
and thrice Prolocutor
of the Lower House of Convocation:
Whose Piety was real and rational,
his Charity great and universal,
fruitful in acts of mercy,
and in all good works:
His learning was elegant and comprehensive,
his conversation polite and delicate;
grave, without preciseness,
facetious, without levity.
The good Christian, the solid Divine,
and the fine Gentleman,
in him were happily united;
who, though amply qualified for the highest
honours of his sacred function,
yet was content with only deserving them.

In his pastoral office, a pattern to his people,
and to all who shall succeed him
in the care of them.

His discourses from the PULPIT
were equally pleasing and profitable;
a beautiful intermixture of the clearest reasoning,
with the purest diction,
attended with all the graces
of a just elocution;
as his works from the PRESS have spoken
the praises of his happy genius;
his love of GOD and men;
for which

generations to come will bless his memory.

He was born March the 5th *.

He died March the 18th, 1727-8;
aged 68 years.

The above monument, with several others, was removed from the old parish-church at the time of rebuilding; and well deserves a better fate, than to be thrown aside in the vault of the new church, where it now lies (1797).

Proh Pudor! heu Pietas! heu prisca Fides!

* The year of his birth, omitted in the original inscription, has been already mentioned.

Surely

Surely an honourable place within the new walls should have been found, for the memorial of this great and good man; who, for so many years, had shone the very distinguished ornament both of the parish, and of his sacred profession! We sincerely hope it is not yet too late.

* * * For the preceding account the publick is principally indebted to the Anecdotes of Mr. Bowyer; and to Mr. Lysons's ENVIRONS of London, Vol. IV.

WE INSERT HERE, BY WAY OF
APPENDIX,
AN ORIGINAL LETTER FROM
DEAN STANHOPE,
TO A YOUNG RELATION, WHO HAD
ENTERED INTO HOLY ORDERS *.

“ Dear Cousin,

“ At your father’s request, to whom I can deny nothing, and, as he tells me, at *your* desire also, I trouble you with this letter of advice, relative to your studies in divinity.

* From the *Gentleman’s Magazine* for May, 1792, p. 407.

A good

A good deal of pains might perhaps be saved to both of us, by my receiving, first, an account of the entrance and progress you have already made, since your thoughts were turned to this profession. You will therefore pardon me, if I suggest several things, which your own proficiency, or the advice of other friends, had made unnecessary.

The first care of a Divine should be, to make himself well skilled in the Bible; which is not to be done without the help of good commentators. But since what Solomon says of books in general, is as true of this, as of any other sort, that *of making them there is no end*, and that *much study of them is a weariness of the flesh*; I will point you out a few, in which

you will find the substance of a great many.

These are,—Bishop *Patrick's* Commentaries, which will lead you a great way, even from Genesis to Isaiah :—*Day*, upon that prophet : *Pocock*, on those of the Minor Prophets whom he has undertaken : *Hammond* and *Whitby*, on the New Testament ; and the incomparable *St. Chrysostom*, both for his Explications, and his moral Improvements of Scripture. With these, and the help of *Poole's* Synopsis, or the great Critics, for those parts of Scripture not before named, it might be well to go through a whole course of the Bible, with great attention and care ; wherein it may be fit to take along with you Archbishop *Usher's* Annals ; *Prideaux's* Connection

nection of the Old and New Testament; the works of *Lightfoot*, and Mr. *Mede*.

But, as the Bible is to be a constant study, and as it would be too troublesome, upon every reading of it, to turn to many expositors, I advise, by all means, that you would get the Old and New Testaments, in quarto, doubly interleaved with blank paper, —a page for each column, and divided into nine or ten volumes. Thus, as you go along, you may enter such remarks as you think useful, and references to such authors as may occasionally be consulted; which, when done, will save you the trouble of reading more than your own notes, as often as you shall go over the Bible afterwards. This I have found of
great

great use to myself, and herein can speak from my own experience.

As to other books, which may fit you for the discharge of your duty, Mr. *Hooker*, Bishops *Sanderſon*, *Pearſon*, and *Stillingfleet*, Dr. *Jackson*, and Archbishop *Tillotſon*, cannot be read too often. Happy is the man who can form his ſtyle upon the laſt of theſe ; and, in plain practical preaching, upon the rational, inſtructive, and familiar way of the *Whole Duty of Man*, and Biſhop *Blackall*.

I had rather you ſhould be told by *any other* perſon, That the time may not be quite loſt, which is employed in caſting an eye, now and then, upon my *Boyle's Lectures* ; my
volume

volume of Sermons, printed 1700, and my Comments upon the Epistles and Gospels for the course of the whole year. I am sure, at least, that time will be well spent, which you bestow on *Scot's* Christian Life; *Lucas's* Enquiry after Happiness; and *Sherlock's* Treatises of Death, Judgment, and Providence.

There is a French Testament, in four volumes, 8vo, (the very book of *Quesnel*, that hath made such a bustle of late, by giving rise to the famous bull *Unigenitus*), which, if you are not master of the French, may be

* The "Fifteen Sermons." His other volume of "Twelve Sermons" was evidently not published at the time of his writing this letter, the date of which has been omitted; but that it was drawn up later than the year 1719, is evident from a subsequent passage.

had

had translated into English. It abounds with many excellent Reflections, both moral and devotional; and though some might better have been spared,—which a person of your parts and attainments will find no difficulty to distinguish from the rest; yet, upon the whole, the book may do great service to a discerning reader; both for framing in himself a religious temper of mind, and for instructing others in their duty.

Your country, I know, swarms with Papists and Dissenters. For maintaining your ground against the former, I know not a shorter or more effectual way, than to make yourself master of the Tracts written against them in the reign of King James II. And for the latter, as to the

the part of *discipline*, besides *Hooker* and *Sanderson*,—the London Cases against the Dissenters, and Bishop *Stillingfleet's* Unreasonableness of Separation : and, as to the *doctrinal* part, besides Dr. *Jackson*,—Bishop *Bull* on Justification ; *Clagett*, upon the Operations of the Spirit ; and the Collection of Tracts concerning Predestination and Providence, printed at Cambridge, 1719, are excellently good.

I mention only the several authors above as fit to be studied,—without enlarging upon Ecclesiastical History, the Fathers, or Casuistical Divinity, which will naturally hereafter fall into your way ;—because, at present, I design to recommend what may soon lay the sure foundation for a true Church-

Church-of-England Divine : and, sup-
posing you to think, as I do, that it
is high time to have done, I will only
add one word more about *preaching* :
which is, that you would not disdain
to do it in as low and familiar, pro-
vided it always be in clear and pro-
per language, as you can possibly con-
trive. The more you converse with
the common people, the more will
you find the necessity of this advice :
and, depend upon it, the more in-
telligible you are to the meanest,
the more acceptable you will be to
the best and most judicious of your
hearers.

I take it for granted, you will ex-
pound the Catechism frequently ; and
if you suffer yourself, after having di-
gested the heads of what you would
say,

lay, to charge extempore, this perhaps may be better, both for you, and those you instruct, than a set and elaborate discourse. The same way of talking, off-hand, will be likewise necessary in your visits to the sick; for which you may reap some benefit from a little book, written in Latin, by Dr. Stearne, of Ireland *.

Many things more might probably occur, had I opportunity of conversing with you. In the mean time I only add, that you will do well so to demean yourself in all the offices of your function, that your people may

* This treatise "*De Visitatione Infirmorum*," by Dr. John Stearne, bishop of Clogher, is short indeed, but comprehensive, and valuably useful. We believe it has been translated; or, at least, adapted and blended into some other work in English, of the same kind.

think you are in very good earnest;
and so to order your whole conver-
sation, that they may *be sure* you are
so. To which purpose, as you will
have my hearty prayers, so I beg yours
for

Your most affectionate cousin,

“GEORGE STANHOPE.”

THE END.



W

Some Account Of The Life And Writings Of The Reverend Dr. George Stanhope,
...

London 1797

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